

**AN APPENDIX TO
THE TREATISE ON
THE WHITE
HORSE FROM THE
LATIN OF...**

Emanuel Swedenborg



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TO
THE TREATISE
ON THE
WHITE HORSE.

FROM THE LATIN OF
EMANUEL SWEDENBORG.

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APPENDIX

TO THE

TREATISE ON THE WHITE HORSE.

1. THAT a horse should signify the understanding of truth, and, in the opposite sense, reasonings, which appear as if they were the result of understanding, in confirmation of the false, must needs appear strange at this day: I shall therefore bring together some other passages from the Word, where the expression, Horse, occurs. Thus in the following: "Is thy wrath against the sea, O Jehovah, that *thou ridest on thine horses*? Thy chariots are salvation. Thou hast trodden the sea *with thine horses*, even the mire of the waters," Habakkuk, chap. iii. 8, 15. "*The hoofs of the horses* [of Jehovah] are counted as rocks," Isaiah v. 28. "At thy rebuke both the chariot and the horse have fallen asleep," Psalm lxxvi. 6. "I will overthrow the throne of kingdoms, and I will overthrow the chariot, and those that ride in it, and *the horses* and their riders shall come down," Haggai ii. 22. "I will cut off *the horse* from Jerusalem; but to the Gentiles he will speak peace," Zechariah ix. 10.

2. In these passages, *horse* signifies the understanding of truth in the church; and chariot, doctrine thence derived; and they who ride in the chariots, and on the horses, signify those who understand, and are in the doctrine of truth derived from the Word. But this may appear yet more evidently from the following passages: "Gather yourselves on every side, on account of the sacrifice; ye shall be filled at my table *with horse and with chariot*; thus will I set my glory among the Gentiles," Ezekiel xxxix. 17, 20, 21. "Gather yourselves together unto the supper of the great God, that ye may eat the flesh of *horses*, and of *them that sit on them*," Apocalypse xix. 17, 18. In addition to these, the following may be taken as a still further evidence of the signification of horse and chariot: "Gird thy sword upon the thigh, O Mighty One, *ride* upon the Word of Truth," Psalm xlv. 3, 4. "Sing ye, extol Him that *rideth* on the clouds," Psalm lxviii. 4. "Jehovah is *riding* upon a cloud," Isaiah xix. 1. "Sing ye praises unto the Lord, who *rideth* on the heaven of heavens, which was of old," Psalm lxviii. 32, 33. "God *rode* upon a cherub," Psalm xviii. 10. "Then shalt thou

delight thyself in Jehovah, and *I will cause thee to ride* upon the high places of the land," Isaiah lviii. 14. "I will make Ephraim to ride," Hosea x. 11. In these places, *to ride* signifies to instruct and be instructed in the truths of doctrine, and so to become wise. The high places of the land signify the sublimer truths of the church, and Ephraim also the understanding of the Word. The like significations are to be applied to the horses and chariots mentioned in Zechariah; and to the four chariots which came out from between two mountains, to each of which were attached four horses that were red, black, white, and grisled; these are called spirits, and are said to have gone forth from standing before the Lord of the whole land, chap. vi. 1—15. And also to these in the Apocalypse: "When the Lamb opened the seals of the Book, there went forth in order horses, the first *a white horse*, the second *a red horse*, the third *a black horse*, and the fourth *a pale horse*," vi. 1—8. The Book whose seals the Lamb opened, is the Word, and from this Word it is evident that nothing but the understanding of it could go forth; for what else could be meant by four horses going forth from an open book?

3. But take the same expressions when applied in an opposite sense, and it will be clear that *horse* signifies the understanding of truth, and chariot doctrine; in that opposite sense, however, a horse signifies the understanding of truth when falsified by reasonings; and a chariot, the doctrine or heresy thence derived; as, "Woe to them that go down to Egypt for help, and stay on *horses*, and look not unto the Holy One of Israel; for Egypt is man and not God, and his *horses* flesh and not spirit," Isaiah xxxi. 1, 3. "Then shalt thou set him as king over Israel whom Jehovah thy God shall choose. But he shall not multiply *horses* to himself, nor bring back the people unto Egypt, to the end that he may multiply *horses*," Deut. xvii. 15, 16. These expressions are used, because Egypt represents the natural man, who, by reasonings drawn from the bodily senses, perverts the truths of the Word. For what else could be meant by the horses of Egypt being flesh and not spirit, and what that the king should not multiply horses, but false doctrines of religion? "Ashur shall not save us, *we will not ride upon a horse*," Hosea xiv. 4. "Some trust in a *chariot*, and some in *horses*, but we will make our boast in the name of Jehovah our God," Psalm xx. 7. "*Horses* are a lying thing for safety," Psalm xxxiii. 17. "Thus saith the Holy One of Israel, In confidence shall be your strength; but ye said, No; we will flee upon a *horse*, we will ride upon the swift," Isaiah xxx. 15, 16. "Jehovah shall make the house of Judah as a *horse of glory*; and the *riders on horses* shall be confounded," Zechariah x. 3, 5. "I will bring upon Tyre, Nebuchadnezzar king of Babylon, with *horse*, and with *chariot*, and with *horsemen*; by reason of the abundance of *horses*, their

dust shall cover thee, thy walls shall shake at the voice of the *horsemen* and of the *chariot*; with the hoofs of his *horses* shall he tread down all thy streets," Ezekiel xxvi. 7—11. In the Word, Tyre signifies the church as to the knowledges of truth; and the king of Babylon, their falsification and profanation; and it is on this account said that he would come with horse, with chariot, and with horsemen, and that by reason of the abundance of horses their dust should cover it. "Woe to the city of blood, the whole is full of a lic; there are the neighing *horse* and the bounding *chariot*," Nahum iii. 1—4. A city of blood signifies doctrine drawn from the truths of the Word when those truths are falsified. To understand the truth of the Word when it is falsified and as truth destroyed, is also meant by the *red*, the *black*, and the *pale horses*, in the Apocalypse, vi. 4, 5, 8. Since, then, the understanding of truth is signified by a horse, and in an opposite sense the understanding of the false, it may appear from this what the Word is in its spiritual sense.

4. It is commonly known, that in Egypt there were hieroglyphics, and that they were inscribed on the columns and walls of the temples and other buildings; it is acknowledged, however, that, at this day, no one is able to determine their signification. Those hieroglyphics were no other than the correspondences between the *spiritual* and the *natural*, to which science the Egyptians more than any people in Asia applied themselves, and according to which the very early nations of Greece formed their fables; for this, and this only, was the most ancient style of composition; to which I can add the new information, that every object seen by spirits and angels in the spiritual world, is a mere correspondence; and the Holy Scripture is on this account written by correspondences, that so it might be the medium of conjunction between the men of the church and the angels of heaven. But as the Egyptians, and along with them the people of the kingdoms of Asia, began to convert these correspondences into idolatry, to which the children of Israel were prone, these latter were forbidden to make any use of them. This is evident from the first commandment of the decalogue, which says, "Thou shalt not make unto thee any graven image, nor any likeness [of any thing] that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them, for I Jehovah thy God am a jealous God," Deut. v. 8, 9. Besides this, there are in other parts many passages to the same purport. From that time, the science of correspondences became extinct, and successively to such an extent, that at this day it is scarcely known that the science ever existed, and that it is an object of importance. But the Lord being now about to establish a New Church, which will have its foundation in the Word, and which Church is meant by the New Jerusalem in the Apocalypse; it

has pleased Him to reveal this science, and thus to disclose what the Word is in its bosom or spiritual sense. This I have done in the works entitled, *ARCANA CÆLESTIA*, published at London, and *APOCALYPSE REVEALED*, published at Amsterdam. As the science of correspondences was esteemed, by the ancients, the science of sciences, and constituted their wisdom, it would surely be of importance for some one of your Society to devote his attention to it; and for this purpose he may begin, if it be agreeable, with the correspondences disclosed in the *APOCALYPSE REVEALED*. Should it be desired, I am willing to unfold the meaning of the Egyptian hieroglyphics, which are nothing else but correspondences, these being discovered and proved from the Word, in the *APOCALYPSE REVEALED*, and to publish their explication,—a work which no other person could accomplish.

E. S.

END OF THE APPENDIX.

NOTE.

The following paragraph is from the Advertisement prefixed to the translation of the "Appendix," published at London, 1824, by T. Goyder.

"The history of this little work may be given in a few words; it was originally written in Latin, and sent by the author, under the title of, 'An Appendix to the Treatise on the White Horse,' to the Rev. Thomas Hartley. By this gentleman a copy was sent to Dr Messiter, a name well known to the readers of the New Doctrines. After his decease, it came into the possession of his eldest daughter, along with his other papers; and I am indebted to her kindness for the copy, from which this translation has been made."

To this it may be added, that the original edition contains the particulars of the receipt of the "Appendix," by the Rev. T. Hartley, which have likewise been reprinted in the New Jerusalem Magazine, August, 1840; Boston, U. S. The Latin has never been printed. The paragraphs are numbered in the present edition for convenience of reference, but there are no numbers in the original.

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TO THE WHITE HORSE,

MENTIONED IN THE REVELATION, CHAP. XIX.

AFFECTIONS (The) of the mind are manifestly represented in the face by the various configurations of the countenance, so as to be there rendered visible, 12.

ALIVE. The Word is made alive with man according to the life of his love and faith, 7.

ANCIENTS (The) held the doctrine of love to the Lord and of charity towards the neighbour, and made the doctrine of faith subservient thereto, 8. The science of correspondences and representations was the chief science amongst the ancients, 12.

ANGELS (The) who are with man have a spiritual perception of the Word, whilst men understand it naturally, 10. They are in the internal sense, whilst men are in the external sense; but, nevertheless, these two senses make a one by correspondence, 10. Spiritual angels perceive the Word in its internal sense, and celestial angels perceive it in its innmost sense, 10. The ideas and also the speech of angels are spiritual, but the ideas and speech of men are natural, 10. All things which appear before spirits and angels are representative according to correspondences, 12.

APPEARANCES in the spiritual world, 12.

Obs. Those things are called appearances, which, in the spiritual world, present themselves to the sight of spirits and angels; these things are named appearances, because, corresponding to the interiors of spirits and angels, and representing them, they vary according to the states of those

interiors. There are real and unreal appearances; unreal appearances are those which do not correspond to the interiors. *H. and H.*, 175.

ARCANA. In the internal or spiritual sense of the Word there are innumerable arcana, 11. These arcana do not appear in the sense of the letter, 11.

ARMIES signifies those who are in the truths and goods of heaven and the Church, 1.

BELIEVE (To) any thing without an idea thereof, and without a rational view of the subject, is only to retain in the memory words destitute of all life of perception and affection, which in fact is not believing, 7.

BLASPHEME (To). Those who blaspheme represent the viscous parts of the blood, 15.

BLOOD signifies violence offered to truth by falsity, 1.

BOOKS OF THE WORD (The) are all those which have an internal sense; those which have not, are not the Word, 16. Which are the Books of the Word, 16.

CANAAN. All the places in the land of Canaan, from the most ancient times, were made representative, 12.

CAUSE. All and every particular existence in nature has in it a latent cause and end from the spiritual world, 12. See *End*.

CHARIOT (A) signifies doctrine drawn from the Word, 2, *App.* 2; and in the opposite sense, the doctrine or heresy proceeding from truth falsified, *App.* 3.

CHRIST signifies divine truth, 11. See *Jesus*.

CHURCH (The). The doctrine of faith does not constitute the Church, but the life of faith, which is charity, 8. The Church would be one, if purity of life, and charity, were accounted the distinguished marks of Church membership, 8. See *Doctrine*. The Church is in an especial manner where the Word is, and where the Lord is thereby known, 6.

CHURCHES (The Ancient) were representative Churches, 4.

"CITY OF BLOOD" (The), Nahum iii. 1, signifies doctrine drawn from the truths of the Word, when those truths are falsified, *App.* 3.

CLOUDS signify the Word in its literal sense, 11.

CONFIRM (To). Doctrine formed by an enlightened person, may afterwards be confirmed by things rational and scientific, and thus it is more fully understood and is corroborated, 8. Every thing, however false, may be so far confirmed, as to acquire the appearance of truth, 8. They cannot be enlightened who have much confirmed themselves in false doctrine, 7.

CONFIRMATION. The light of confirmation is a natural light, and not spiritual, and may exist even with the evil, 8.

CONTRADICT (To). The Word in its literal sense appears in some places to contradict itself, 7. The Lord enables those who are enlightened to understand truths, and to see how to reconcile those things which appear to contradict each other, 7.

CORRESPONDENCE. All and every thing, even the most minute particulars, which exist in the natural world, correspond to spiritual things, and thence are significative of them, 9. The spiritual things to which natural things correspond, assume another appearance in the natural degree, so that they are not distinguished, 9. All things which correspond are likewise representative, and thereby significative, so that correspondences and representations are one, 12. The science of correspondences and representations was the chief science amongst the ancients, 12; especially among the people of the East, in Egypt, more than in other countries, also among the Gentiles, as in Greece, and other places, 12. But at this day the science of correspondences and representations is lost, particularly in Europe, 12. Nevertheless this science is more ex-

cellent than all other sciences, inasmuch as without it the Word cannot be understood, 12.

COVENANT (A) signifies conjunction, 10.

CROWNS signify the goods and truths of faith, 1.

DECALOGUE. There are innumerable things contained in the precepts of the Decalogue, 11.

DIFFERENCE (The) between those who teach and learn from the doctrine of the Church, and those who teach and learn from the literal sense of the Word alone, 8.

DIVINE GOOD proceeding from the Lord as a sun in heaven, is heat there, 14.

DIVINE TRUTH proceeding from the Lord as a sun in heaven, is light there, 14. The Divine Truth is the only real existence in the universe, and the substance in which it is, and which is the Divine, is the only substantial existence, 14. All things were created from Divine Truth, 14.

DIVINITY (The) of the Word resides in its internal and spiritual sense, which at this day is not known even to have any existence, 9. The Lord alone is in the inmost part of the Word, and the divinity of the Word is from thence, 14.

DOCTRINES are of no account unless the life be directed thereby, 8. They who are in faith separate from charity, would have the doctrines of the Church implicitly believed without any rational intuition, 8. In regard to every doctrine of the Church, there are ideas of the understanding and of the thought thence proceeding, according to which the doctrine is perceived, 7. The doctrine of the Church must be derived from the Word, 8. The Word is unintelligible without doctrine, 8. True doctrine is as a lamp to those who read the Word, 8. Genuine doctrine must be formed by those who are in illustration from the Lord, 8. Doctrine formed by an enlightened person, may afterwards be confirmed by things rational and scientific, 8. They who are in illustration form for themselves doctrine from the Word, 8. In the Churches at this day the doctrine of faith is taught, and not the doctrine of charity, the latter being degraded into a science, which is called moral philosophy, 8. How much superior the doctrine of charity is to that of faith separate from charity, 8. They who only hold the doctrine of faith and not that of charity, fall into errors, 8.

EAST. The science of correspondences was known among the people of the East, 12.

EFFECTS. The things which are in nature are the ultimate effects within which are prior or superior things, 12. See *End*.

EGYPT signifies the natural man, who, by reasonings drawn from the bodily senses, perverts the truths of the Word, *App.* 3. The science of correspondences was cultivated in Egypt more than in other countries, 12.

ELISHA represented the Lord as to the Word, 2.

ELIJAH represented the Lord as to the Word, 2.

END (The) assumes a suitable clothing, that it may exist as the cause in a lower sphere, and afterwards that it may exist as effect in a sphere still lower, and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes, 12. See *Cause*.

ENLIGHTENED (To be). They are enlightened and see the truths of the Word, who are led by the Lord, but not they who are led by themselves, 7. It is the understanding which is enlightened, 7. The Lord enables those who are enlightened to understand truths, and to see how to reconcile those things which appear contradictory to each other, 7. They are enlightened from the Word who read it from the love of truth and goodness, but not they who read it from the love of fame, or gain, or honour, that is, from the love of self, 7. They are enlightened who are in the good of life and thereby in the affection of truth, 7. They are enlightened whose internal is open, or who as to their internal man are capable of elevation into the light of heaven, 7. The light of truth, with such as are enlightened, is derived from their internal, that is, through the internal from the Lord, 10.

ENLIGHTENMENT is an actual opening of the interiors of the mind, and also an elevation into the light of heaven, 7.

ENUNCIATIONS. In the Ancient or Anti-Mosaic Word, the prophetic parts are called enunciations, 6.

EPHRAIM signifies the understanding of the Word, *App.* 2.

ERRORS. They who only hold the doctrine of faith, and not that of charity, fall into errors, 8. They who are in the literal sense of the Word, without doctrine, fall into many errors, 8.

ESSENCE. The Divine Truth is the

very essence of the existence of all things, 12.

EUROPE. At this day the science of correspondences is lost particularly in Europe, 12.

EXCELLENCY OF THE WORD, 6.

EXPRESSION. Not a single expression can be taken from the literal sense of the Word in its original language, without an interruption in the internal sense, 11. Innumerable things are contained in every expression of the Word, 11. Expressions in the Word are significative, 12.

EXPRESSIONS. In the Word, particularly in the prophetic parts, there are two expressions which seem to signify the same thing; but one has relation to good, and the other to truth, 11, 17. It can be known only from the internal sense of the Word what expression refers to good, and what to truth, for there are proper words by which things appertaining to good are expressed, and proper words by which things appertaining to truth are expressed, 17. Frequently one expression implies a universal, and the other expression implies a certain specific particular of that universal, 17.

EYES signify the understanding and the truth of faith, 1.

FACE. The affections of the mind are manifestly represented in the face by the various configurations of the countenance, so as to be there rendered visible, 12.

FAITHFUL, in the Word, has reference to good, and true to truth, 1.

FALSE. Every thing, however false, may be so far confirmed as to acquire the appearance of truth, 8.

FLAME OF FIRE (The), signifies the good of love, 1.

FOUNTAIN (The) which Pegasus broke open with his hoof, signifies doctrine from which sciences are derived, 4.

GENTILES. The science of correspondences was known among the Gentiles, 12.

GESTURES. Thought when it descends by influx into the body is there represented by such gestures as correspond to it, 12.

GLORIFICATION. All the states of the glorification of the humanity of the Lord are described in the inmost sense of the Word, 14.

GLORY signifies the Word in its internal sense, 11.

GOOD.

Obs. In the writings of our Author,

if good alone is spoken of, spiritual good is always meant; if any other good is treated of, it is called natural, moral, or civil good.

GREECE cultivated the science of correspondences, 12.

HEAVENS (The) are full of representatives, 12. Representatives are more beautiful and more perfect, in proportion as they are more interior in the heavens, 12.

HERESIES (Innumerable) spring up from the literal sense of the Word, without the internal sense, or without genuine doctrine derived from the Word, 13.

HIEROGLYPHICS were no other than the correspondences between the spiritual and the natural, *App.* 4.

HISTORICAL (The) as well as the prophetic parts of the Word contain arcana of heaven, 11. The angels do not perceive those parts historically, but according to their spiritual signification, 11. Why the interior arcana contained in the historical parts are less evident to man than those contained in the prophetic parts, 11. The historical parts of the Word are representative, and the expressions significative, 12.

HOOF (The) of Pegasus signifies what is scientific derived from understanding, 4.

HORSE (A) signifies the understanding, 1, 2; *App.* 2. Whence this signification is derived, 3. In the opposite sense, it signifies the understanding of truth when falsified by reasonings, *App.* 3. A white horse signifies the understanding of the Word as to its interiors, 1, 5. He that sat upon the white horse, is the Lord as to the Word, 1.

HORSE (Winged) or Pegasus, 4.

HORSE (The Trojan) signifies nothing else than an artificial contrivance devised by their understanding for the purpose of destroying the walls, 4.

IDEAS (The) of man during his life in the world are natural, because he then thinks in the natural principle; but still spiritual ideas are concealed therein, with those who are in the affection of truth for its own sake, and man comes into these ideas after death, 7. The ideas of the internal man are spiritual, but man during his life in the world does not attend thereto, inasmuch as they are within his natural thought and give it its rational faculty, 10. But man after death comes into

those ideas, because they are proper to his spirit, and then not only thinks but also speaks therefrom, 10. Without ideas of the understanding and of the thought thence derived, on any subject, there can be no perception, 7. Ideas concerning the things of faith are laid open in the other life, and their quality clearly discussed by the angels, 7; man is then conjoined with others according to those ideas, so far as they proceed from the affection which is of his love, 7. The ideas of the thought and also the speech of angels are spiritual, but the ideas and speech of men are natural, 10.

ILLUSTRATION. They who are in illustration form for themselves doctrine from the Word, 8.

INFLUX. Without the science of correspondences it cannot be known in what manner a spiritual influx takes place into what is natural, nor how is the case with respect to the influx of the soul into the body, 12.

IMMOST SENSE of the Word, 10.

INNUMERABLE. In the internal or spiritual sense of the Word, there are innumerable arcana, 11. Innumerable things are contained in every particular of the Word, 11. And in every expression, 11.

INSPIRATION OF THE WORD (By the) is meant its having an internal sense in consequence of having descended from the Lord through the three heavens down to man, and thereby it is accommodated to the angels of the three heavens and also to men, 10.

INTERNAL (The) assumes to itself a suitable clothing in what is external, whereby it makes itself visible and apparent, 12. Internal things are the objects represented, and external things the objects representing, 12. The internal of the Word is also the internal of the Church, as it is likewise the internal of worship, 11. Internal sense of the Word, 9—13.

IOTA. Not a single iota can be taken from the literal sense of the Word, in its original language, without an interruption in the internal sense, 11.

JACOB. The sons of Jacob were brought into the land of Canaan, because all the places in that land, from the most ancient times were made representative, 12.

JESUS signifies divine good, and Christ divine truth, and both signify the divine marriage in heaven, 11.

JEWS (The) cannot bear the interior things of the Word, 13.

JOB (The Book of) is an ancient book, which indeed contains an internal sense, but not in series, 16.

JUDAH, in the internal sense, signifies the Lord as to celestial love, and His celestial kingdom, 12.

JUDGMENTS ordained in the Israelitish or Jewish Church, 13. See *Laws*.

KEYS. What is signified by the keys of the kingdom of heaven that were given to Peter, 9.

LAMP. True doctrine is as a lamp to those who read the Word, 8.

LAWS (The) ordained for the sons of Israel, notwithstanding their being repealed, are yet the Holy Word, on account of the internal sense which they contain, 13. Among the laws, judgments, and statutes ordained in the Israelitish or Jewish Church, which was a representative Church, there are some which are still in force both in their external and internal sense; some which ought strictly to be observed in their external sense; some which may be of use if people are disposed to observe them; and some which are absolutely repealed, 13.

LED (To be). They are led by the Lord who love the truth because it is truth, who also are they that love to live according to Divine Truths, 7. They are enlightened and see the truths of the Word, who are led by the Lord, but not they who are led by themselves, 7.

LIFE. Why the things derived from self-intelligence have no life in themselves, 7.

LIGHT (The) of truth, with such as are enlightened, is derived from their internals, that is, through the internals from the Lord, 10.

LINEN (Fine) signifies truth from a celestial origin, which is truth derived from good, 1.

LORD (The) is the Word, because He is Divine Truth, 1, 14. The Lord is called King from Divine Truth, and Lord from Divine Good, 1. The Lord spake by correspondences, representatives, and significatives, because He spake from the Divine, 12; thus the Lord spoke to the world, and at the same time to heaven, 12. The things spoken by the Lord went through the whole heaven, 12.

Obs. In all the Author's writings, by the Lord is understood the Saviour of the world, Jesus Christ, who is the one only Lord.

LORD'S PRAYER (The). There are innumerable things contained in the

Lord's Prayer, and in every particular part thereof, 11.

MAN was born to become an inhabitant of heaven, 6.

MARRIAGE. In the Word, and in every part thereof, there is a Divine marriage and a heavenly marriage, 11, 14. The Divine marriage is the marriage of Divine Good and Divine Truth, consequently it is the Lord in heaven, in whom alone that marriage exists there, 11. The marriage of good and truth from the Lord in heaven and in the Church is called the heavenly marriage, 11.

MATURITY. They who are in the affection of truth for the sake of truth, when they come to years of maturity, do not implicitly abide in the doctrines of their respective Churches, but examine from the Word whether they be true or not, 8.

MIND, 7, 12.

Obs. The mind (*mens*) is composed of two faculties which constitute man, viz., the will and understanding. There is a natural mind and a spiritual mind, because there is in man a natural and a spiritual will, and a natural and a spiritual understanding. The spiritual mind is the internal man; it incloses the inmost man, or soul (*anima*), and it is surrounded by the natural mind; this latter with a sort of mind more external or exterior, called the *animus*, which is formed by the external affections, and inclinations, resulting chiefly from education, society, and custom, is the external man. The whole, organized in a perfect human form, is called spirit (*spiritus*). The spirit in our world is enveloped in a terrestrial body, which renders it invisible, but freed from this body by natural death, he enters into the spiritual world, where his spiritual body is perfectly visible and susceptible of touch.

MYSTICAL (The) contents of the Word are no other than those of its internals or spiritual sense, which treats of the Lord, of the glorification of His Humanity, of His kingdom, and of the Church, and not of the natural things of this world, 9.

NAME signifies quality, 1. Names cannot enter into heaven, nor be pronounced there, 10. All names in the Word signify things, and in heaven they are changed into ideas of the things signified, 10. Many names in series express one thing in the internal sense, 10.

NATURAL (What is) is the ultimate wherein spiritual and celestial things find their limits, and upon which they rest like a house upon its foundation, 13.

NATURE. All things in nature are representative of spiritual and celestial things, 12. All and every particular existence in nature has in it a latent cause and end from the spiritual world, 12. The things which are in nature are the ultimate effects within which are prior or superior things, 12.

NECESSITY of the Word, 6.

NEPTUNE, or the god of the sea, 4.

NUMBERS (All) in the Word signify things, 10.

OLD WOMAN. In the spiritual world they who allow and acknowledge only the literal sense of the Word are represented by a deformed old woman, 11.

OPEN (To). By heaven being opened is signified that the internal sense of the Word is seen in heaven, and consequently by those in the world to whom heaven is open, 1. Ideas concerning the things of faith are laid open in the other life, 7.

OPINION. It is not the mark of a wise man to confirm a received opinion, but to see whether it be true or not before he confirms it, 8.

OPPOSITE. Most expressions in the Word have also an opposite sense, 17.

ORDER. The Word in its inmost sense treats of the reducing to order of all things in the hells, as well as in the heavens, 14.

PEGASUS, 4. See *Hoof*.

PERCEPTION. Without ideas of the understanding and of the thought thence derived, on any subject there can be no perception, 7. The internal man is endowed with spiritual perception, 10.

Obs. Perception is a sensation of what is good and true, proceeding only from the Lord, *A. C.* 104. Perception consists in seeing that truth is truth, and that good is good, and in seeing that evil is evil, and that the false is false, *A. C.* 7680.

PETER. What is signified by the keys of the kingdom of heaven given to Peter, 9.

PHILISTINES (The) signify those who are only in the doctrine of faith, and not in the life of faith, which is charity, 8.

PHILOSOPHY. At this day, in the Churches, the doctrine of charity is

degraded into a science, which is called moral philosophy, 8.

PROPHETIC WRITINGS (The) are in many places unintelligible, and therefore of no use, without the internal sense, 9; thus what is signified by the prophecies of Jacob concerning his sons, 9; what by many prophecies concerning Judah and Israel, which by no means tally with that nation, nor in the literal sense have any coincidence with their history, 9.

PROPRIUM. From man's proprium there proceeds nothing that is good, 7.

Obs. The proprium of man in general consists in loving oneself in preference to God, and in loving the world rather than heaven, and in regarding the neighbour as of no account in comparison of oneself; it is the love of self and the world, *II.* and *II.* 283.

RATIONAL FACULTY. The human rational faculty cannot comprehend divine, nor even spiritual things, unless it be enlightened by the Lord, 7.

Obs. The rational faculty of man partakes of the spiritual and the natural, or is a medium between them, *A. C.* 268.

REAL. The Divine Truth is the only real existence in the universe, and the substance in which it is, and which is the Divine, is the only substantial existence, 14.

REGENERATE MAN (The) is actually in the internal sense of the Word, although he knows it not, 10; after death he comes into this sense of himself, and is no longer in the sense of the letter, 10.

REPRESENT (To). Internal things are the objects represented, and external things the objects representing, 12. Why all and every particular existence in the spiritual world has its representation in the natural world, 12.

REPRESENTATIONS and correspondences are one, 12.

REPRESENTATIVE. All things which appear before spirits and angels, are representative according to correspondences, 12. The heavens are full of representations, 12. Representatives are more beautiful and more perfect in proportion as they are more interior in the heavens, 12. Representatives are real appearances inasmuch as they are derived from the light of heaven, which is Divine Truth, and which is the very essence of the existence of all things, 12. Why the representatives of the Church and of worship ceased when the Lord came into the world, 12.

REVELATION. It was necessary there should be some revelation from heaven, 6. In every age of the world there has been a revelation, 6. Of the various kinds of revelation which have successively been made to the inhabitants of this earth, 6. Prophetic revelations were also made to others than the Israelites, 6.

RIDE (To) signifies to instruct and be instructed in the truths of doctrine, and so to become wise, *App.* 2.

RIDER (A) signifies an intelligent person, 2; and also intelligence, 2.

RIGHTEOUSNESS. The Lord Himself is righteousness, 1. The Lord is called righteousness, because of His own proper power He has saved mankind, 1. Righteousness means the merit which belongs to the Lord alone, 1.

RITUALS. All the rituals of the Jewish Church were externals which represented internals, 12.

SANCTITY (The) of the Word is from this, that the Lord alone is in the inmost part of the Word, 14. There is an influx of sanctity from the internal, to those who esteem the Word holy, though they themselves are ignorant of it, 7.

Obs. The sanctity of man is in his internals; that which flows in to man from heaven, that is, from the Lord through heaven, is called holy, *A. C.* 10,472.

SCIENCE (The) of correspondences and representations was esteemed among the members of the ancient Churches the chief of all sciences, 4. See *Correspondences*.

SEA (The) signifies sciences derived from the understanding, 4.

SENSES OF THE WORD. The literal sense, the spiritual or internal sense, the inmost sense, see 9—13. In the Word there is a spiritual sense, which is called the internal sense, 9. The internal sense of the Word is principally intended for the use of angels, and that it is also intended for the use of men, 10. In the internal or spiritual sense of the Word, there are innumerable arcana, 11. Spiritual angels perceive the Word in its internal sense, and celestial angels perceive the Word in its inmost sense, 10.

Obs. By the *internal* or *spiritual* sense of the Word, is understood both the celestial and spiritual sense, or the internal and inmost, when no distinction is made.

SERIES. Many names in series ex-

press one thing in the internal sense of the Word, 10.

SIGNIFICATIVE. The historical parts of the Word are representative, and the expressions significative, 12. The Lord spake by correspondences, representatives, and significatives, 12.

SIMPLE. The literal sense of the Word is adapted to the conceptions of the simple, 13.

SOUL (The) assumes a clothing of such things in the body as enable it to express all its thoughts and affections in a visible form, 12.

SPHERE. The end assumes a suitable clothing that it may exist as a cause in a lower sphere, and afterwards that it may exist as the effect in a sphere still lower, 12.

SPIRITS have a perception of the Word in its internal sense, in proportion as their interiors are open to heaven, 10. All things which appear before spirits, are representative according to correspondence, 12.

STATUTES for the Israelitish and Jewish Church. See *Laws*.

STYLE OF THE WORD. The Word could not be written in any other style, consistently with its being the medium of communication and conjunction with the heavens, 12. They are in a great error who despise the Word on account of the apparent simplicity and rudeness of its style, and who fancy that they should receive the Word if it were written in a different style, 12. The method and style of writing which prevailed amongst the most ancient inhabitants of the earth was by correspondences and representatives, 12.

SUBJUGATION. All the states of the subjugation of the hells by the Lord, are described in the inmost sense of the Word, 14.

SUBSTANTIAL EXISTENCE (The) only is that in which is the only real existence, 14.

SUN. In Greece they placed their God of wisdom and intelligence in the sun, 4.

SYLLABLE. Angels do not understand a single syllable of the Word in its literal sense, 10.

THIGH (The) signifies the good of love, 1.

THOUGHT, when it descends by influx into the body, is there represented by such gestures and actions as correspond to it, 12.

TROJAN HORSE (The) signified an artificial contrivance devised by the

understanding for the purpose of destroying the walls, 4.

TYRE signifies the Church as to the knowledges of truth, *App.* 3.

UNCIRCUMCISED (The) signify those who are only in the doctrine of faith, and not in the life of faith, 8.

UNDERSTANDING (The) is the recipient of truth, 7. It is the understanding which is enlightened, 7.

UNION. The glorification of the Lord is the union of His Humanity with His essential Divinity, 14.

VESTURE (A) signifies truth by reason that it invests good, 1. The vesture dipped in blood (*Apoc.* xix. 13) signifies the Word in the letter to which violence has been offered, 1.

VISCOUS. Those who despise, blaspheme, and profane the Word, represent the viscous parts of the blood, 15.

VIRGIN. They who allow and acknowledge the internal sense, together with the literal sense of the Word, are represented in the spiritual world by a virgin in beautiful clothing, 11. The virgins or muses, 4.

WARS. In the ancient Word, the historical parts were called the wars of Jehovah, 6.

WHITE signifies truth which is in the light of heaven, 1.

WINGS signify spiritual truth, 4.

WISE. The ancient wise men were delighted with the Word because of the representatives and significatives therein, 12. It is not the mark of a wise man to confirm a received opinion, but to see whether it be true or not before confirming it, 8.

WORD (The) is Divine Truth, 1. There is no expression in the Word, which does not signify something spiritual relative to heaven and the Church, 1. Of the necessity and excellency of the Word, 6. The Word cannot be understood except by those who are enlightened, 7. The Word cannot be understood but by means of doctrine from the Word, 8. In the Word there is a spiritual sense which is called the internal sense, 9. The internal sense of the Word is principally intended for the use of the angels, and it is also intended for the use

of men, 10. In the internal or spiritual sense of the Word, there are innumerable arcana, 11. The Word is written by correspondences, and thus by representatives, 12. Of the literal or external sense of the Word, 13. The Lord is the Word, 14. The Word is for the use of men and also for the use of angels, being accommodated to each, 10. The Word is the medium of union between heaven and earth, 10. The conjunction of heaven with man is by means of the Word, 10. The Word is the doctrine of love to the Lord, and of charity towards the neighbour, 11. Of those who are against the Word, 15. Which are the books of the Word, 16. Further particulars respecting the Word, 17. They who have been delighted with the Word, in the other life received the heat of heaven, wherein is celestial love, according to the quality and degree of their delight arising from love, 17.

WORD (The Ancient) with respect to inspiration was like our Word, but accommodated to the ancient Churches, 6. It is mentioned by Moses, 6. That Word is lost, 6.

WORDS signify truths, 17. They signify doctrinals, 17. The ten words signify all divine truths, 17. The term Word, in Hebrew, signifies various things, as speech, or discourse, thought of the mind, every thing that has a real existence, and also, something, 17.

WORDS. There are proper words by which things appertaining to good are expressed, and proper words by which things appertaining to truth are expressed, 17. It may be known merely from the words made use of, whether the subject treated of be good or whether it be truth, 17.

WORLD. The natural world exists by means of heaven, or the spiritual world, 14. The reason why all and every particular existence in the spiritual world has its representation in the natural world, 12.

WORSHIP. The reason why the representatives of worship ceased when the Lord came into the world, 12.

WRITING. The method of writing which prevailed amongst the most ancient inhabitants of the earth, was by correspondences and representatives, 12.

